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ple to a place where a village may be built. This process is continued until Wolpi is reached. Here the bright light is seen of a perpetual fire ; following this indication, the antelope and snake come to the abode of the Snake people. Le-lang-uh makes rain, and, consulting the rain as an oracle, obtains a direction to seek the strangers. At first the Snake people refuse to receive the guest, but when he represents that he has the power of rain-making they consent to his residence in their country. Accordingly, accompanied by his own people, he visits the Snake race, erects an altar, and performs his ceremonies, leaving in the *kiva* of the Snakes two virgins and a youth. Returning to his own land, he completes his ceremonial, and finally proceeds again to the land of the Snakes, to whom he makes presents of cereals. Here he blows his flute or whistle in the water, so as to produce bubbles, and rain falls. The Flute people sing, but the Snakes cannot do so, not knowing the proper songs for rain. Le-lang-uh makes offerings for both peoples. The Snake director declares that the Flute chief must be at the head, and that he will himself be second, while the land shall alternately belong to the two. Of this myth the Flute ceremonial is the dramatization. In the Flute drama both peoples appear, while in that of the Snakes the Flutes do not enter. The legend appears to suggest an explanation of the biennial character of the snake-dance.

This paper will be printed in full in the proceedings of the Association.

NOTES. — Professor Alcée Fortier, of Tulane University, lectured on "The Folk-Lore of Louisiana," at Monteagle, Tenn., in the month of July. He pointed out the treasures of popular tradition existing in Louisiana, and stated the purposes and objects of The American Folk-Lore Society.

The Brooklyn Library, under the direction of Mr. W. A. Bardwell, Librarian, has completed a slip-list of Fairy Tales and Folk-lore, for the use of readers. It contains 5,919 title-entries ; and the contents of 483 volumes have been indexed and analyzed. This forms a valuable contribution to the bibliography of Folk-lore for residents of Brooklyn and vicinity.

CONGRESSES AT THE COLUMBIAN EXPOSITION.

PROPOSITION FOR AN ANTHROPOLOGICAL CONGRESS. — A meeting of the Council of The American Folk-Lore Society was held at Rochester, N. Y., on Tuesday, August 20th. The Secretary laid before the Council a letter from Professor Charles C. Bonney, President of the World's Congress Auxiliary of The World's Columbian Exposition, directed to the President of The American Folk-Lore Society, requesting the views and suggestions of the Society in regard to the conduct of a Folk-Lore Congress. The Council, after consideration, directed the Secretary to communicate to the President of the World's Congress Auxiliary its opinion that the discussion of subjects connected with folk-lore could best be conducted in a general Congress of Anthropology.

A letter was also submitted from Lieut. Fletcher S. Bassett, Chairman

of the Committees of the World's Congress Auxiliary on a Folk-Lore Congress, in which The American Folk-Lore Society was invited to participate in a Folk-Lore Congress, to be held in July in the Literary Department, outlined in an address which will be found printed below. The Council, after due deliberation, directed the Secretary to reply that the Council, while returning thanks for the invitation, deemed it inexpedient officially to coöperate in the Folk-Lore Congress as designed, since the Congress is classed among the literary congresses, inasmuch as The American Folk-Lore Society has always considered folk-lore to belong to anthropological science, and that it is the desire of the Society to unite with other societies in recommending to the World's Congress Auxiliary the establishment of a section including folk-lore in the Congress of Anthropology.

Section H of the American Association for the Advancement of Science, in session at Rochester, appointed a committee to take into consideration the question of coöperating with the World's Congress Auxiliary in the organization of an Anthropological Congress. This committee reported as follows :—

COMMITTEE ON INTERNATIONAL CONGRESS OF ANTHROPOLOGY.

The committee appointed by Section H, to consider and report upon the subject of an International Congress of Anthropology at Chicago, during The World's Columbian Exposition, offers the following suggestions :—

They believe that a Congress of Anthropology should be held, and that the Congress should hold a session for one week, meetings occurring daily, from Monday to Saturday inclusive ; the meetings to be in the mornings, leaving the afternoons free for examination of the interesting material at the Exposition.

The Congress to be divided into at least three sections, as follows : a Section of Physical Anthropology, a Section of Ethnology and Ethnography, and a Section of Archæology.

The Executive Committee of the Congress to consist of the President and Secretary of the Congress, the President and Secretary of each section, and three members appointed by the Committee of Anthropology of the Congress Auxiliary of The World's Columbian Exposition.

The time of the Congress to be the week beginning on the Monday following the meeting of the American Association for the Advancement of Science, for 1893 (or August 29 to September 3, both dates inclusive).

A Permanent Committee of five persons, from Section H of the American Association for the Advancement of Science, to be appointed to carry out the plan herein suggested.

The indorsement and coöperation of The American Folk-Lore Society, and of The American Psychological Society, to be invited by the committee.

For the committee,

FREDERICK STARR, *Secretary.*

The Section accepted the report of its committee, and appointed the following as a committee, with full powers, to carry out the plan proposed,

and to fill vacancies, and to add to their number if desirable : D. G. Brinton, F. W. Putnam, W. H. Holmes, Joseph Jastrow, Frederick Starr.

Upon the Council of the Association requesting each section of the Association to appoint a committee to coöperate with the World's Congress Auxiliary in the organization of such congresses as pertain to the sciences of the several sections, the above-named committee was again appointed as the committee requested by the Council.

At the following General Session of the Association, on the recommendation of the Council, this committee, with the committees of the eight other sections, was made a General Committee of the Association to coöperate with the World's Congress Auxiliary, for the purpose named.

W. M. BEAUCHAMP, *Secretary of Section H.*

FOLK-LORE CONGRESS. — A Folk-Lore Congress is proposed to be held by the World's Congress Auxiliary, to meet in July. In order to conduct this Congress, a Local Committee has been appointed, to be aided by an Advisory Council. The plan as outlined by the committee is set forth in the following address : —

DEPARTMENT OF LITERATURE.

PRELIMINARY ADDRESS OF THE COMMITTEES ON A FOLK-LORE CONGRESS.

The World's Columbian Exposition, which will be held in Chicago in 1893, will be eminently a gathering of the people. It will be, therefore, a most appropriate time to study the lore and literature of the people. An opportunity to assemble for this purpose is now offered to those interested in the study of folk-lore, under the auspices of the World's Congress Auxiliary, formed for such purposes, with the support of the Exposition authorities and the recognition and approval of the government of the United States.

To this end, the Local Committees below named, and an Advisory Council, chosen from persons eminent in folk-lore studies, both in the American States and abroad, have been appointed to organize a Folk-Lore Congress, to meet in Chicago during the summer of 1893.

It is desirable that this Congress shall be so organized and managed as to result in the greatest possible good to the science of folk-lore.

The work will therefore be divided into appropriate chapters, as indicated below, and separate days will be assigned for their respective sessions. The Chapters of the Congress will also be subdivided into convenient sections to facilitate the work, and rooms will be provided for the meetings of the several sections, apart from the main audience room.

It is deemed advisable that, where folk-lore societies are organized, an appeal be made to them to assist in this work, and such societies are therefore invited to appoint "Committees of Coöperation," with whom the General Committee may consult, so that, through such appeals to the societies, their members may be reached and interested in the Congress.

This will not preclude personal appeals to all persons in and out of such societies, and kindred organizations, who may be interested in such studies. It is intended, therefore, that such societies as those below named shall be

included in the invitation to participate in this Congress for the Study of Popular Traditions, namely: Oriental and Linguistic Societies, Ethnographical and Anthropological Societies, Indian, Egyptian, and Sinologue Societies, and the Gypsy Society.

It is earnestly hoped that all these associations, and all persons interested, will give us their hearty coöperation and assistance, so that full advantage may be taken of this auspicious time, when scientific and literary men from all parts of the world will be assembled here.

It is not perhaps advisable in this preliminary address to do more than to indicate the general lines on which such a Congress will be formed, and the divisions into which the subjects to be considered may fall. The Committee will welcome suggestions in this matter, while believing that the arrangement proposed may be satisfactory in the main.

The subjects to be considered may find appropriate place in the following chapters: —

- I. Myths and Traditional Beliefs.
- II. Oral Literature and Folk-Music.
- III. Customs, Institutions, and Ritual.
- IV. Artistic, Emblematic, and Economic Folk-Lore.

In the first may properly come the consideration of such subjects as these: —

The Survival of Ancient Myths in Folk-Lore, and their influence on modern beliefs; Theories of the Origin of Myths; Survival of Myths in History; Nature Myths, and their Bearing on Scientific Belief; The Philosophy of Myth-Making; The Myth-Making Faculty; Native American Myths and their relative place in Folk-Lore; Myths of the Forces of Nature; Hero Myths; Animal Myths and Beast Epics; The Relation of Traditional Beliefs of our Negroes to African Native Myths; Traditional Beliefs and their effect on Religious Ideas; Theories of Spirits; Metempsychosis in Folk-Lore.

Under the second head, the following and kindred subjects may be presented: —

Definition of Oral or Traditional Literature; the Formation, Composition, and Classification of Stories and Legends; Types of Stories; the Relation of Indian, Negro, Mexican, and Other Native American Stories and Tales to European Stories; Dialects, Popular Slang and Argot, and their Effect on Language; Bibliography of Folk-Lore; Rhymed Literature; Relation of Imaginative Poetry to Folk-Song; the Historical Value of Popular Songs; their Influence on Patriotism; Improvisation; Labor Songs; Song as Applied to Ceremonies; the Influence of Instruments upon the Songs; Variants of Popular Songs; Folk Rhyme, Jingles, etc.; the Philosophy of Proverbial Literature.

In the third division will properly belong Customs, Rituals, and Institutions. This is an important department of folk-lore, since in these customs and institutions are embodied popular beliefs. A few of the subjects to be considered under this head are these: —

A History of Customs and Institutions; the Effect of Ritual upon Religion, and *vice versa*; Ceremonial Customs and their Meaning; the Effect

of Particular Customs upon National Character ; the Influence of Climate and Locality upon Customs ; Juridical Customs and their Relation to Law ; Civil Customs and their Effect on Popular Games and Pastimes ; Superstitious Ceremonies in their Relation to Medicine and Hygiene ; the Philosophy of a Belief in Sorcerers and Witches ; Ceremonial Agents and their Influence ; Indian Ceremonies ; Voodoo Rites ; Folk-Lore Survival in Modern Ceremonies ; Survivals of Popular Beliefs in Games ; Totemism, Castes, Clan Organization and Tribal Relations ; Popular Notions as to the Status of Woman ; Marriage Customs and their Influence upon Society ; Ceremonies at Birth and at Death ; Social Customs and their Effect upon Civilization ; the Identity of Customs and Institutions in Different Lands.

The fourth division embraces all in the Graphic, Plastic, and Industrial Arts bearing upon the questions considered pertinent to folk-lore. The subjects to be considered in this division, illustrated by the material exhibits in Ethnography and Archæology, are divided into four general classes : 1. Those which relate to ritual ; *a*, Divinities ; *b*, Cults ; *c*, Fetishes and amulets ; *d*, miscellaneous small objects. 2. Those relating to political or legal affairs ; *a*, emblems of command ; *b*, emblems of servitude ; *c*, society emblems ; *d*, emblems of peace or war ; *e*, Juridic emblems. 3. Those relating to civil life ; *a*, clothing ; *b*, ornaments and decorations ; *c*, badges and medals ; *d*, popular imagery ; *e*, playthings and toys ; *f*, furniture. 4. Those relating to particular superstitions and beliefs, such as witch-pins, instruments of torture, iconographic representations of popular superstitions, popular and magical remedies, etc.

The questions to be considered will include Folk-Lore in Art, Mythology in Art, The Effect of Popular Beliefs on the Drama, The History of the Popular Drama, etc.

This incomplete sketch of the questions to be considered barely outlines the work. Suggestions in reference to it will be welcomed, and modifications of the scheme made, after consultation with the Advisory Council.

The exact date of the Congress is not yet fixed, but it will occur in July, 1893, this month having been set aside for the Congresses of Science, Literature, and Education.

Inquiries and suggestions in reference to the Congress on Folk-Lore may be addressed to the Chairman of the Committees.

FLETCHER S. BASSETT, Lieut. U. S. N., *Chairman*,
5208 Kimbark Avenue, Chicago.

ELWYN A. BARRON, *Vice-Chairman*,

Capt. ELI L. HUGGINS, U. S. A., EMIL G. HIRSH,
JOSEPH KIRKLAND,

MRS. POTTER PALMER, *Chairman*,

MRS. FLETCHER S. BASSETT, *Vice-Chairman*,

MISS ELIZABETH HEAD, MRS. NELSON A. MILES,

DR. SARAH HACKETT STEVENSON,

*Committees of the World's Congress Auxiliary
on a Folk-Lore Congress.*

WORLD'S CONGRESS HEADQUARTERS,
CHICAGO, June 28, 1892.

To this address is added a "Partial List of the Advisory Council of the World's Congress Auxiliary on a Folk-Lore Congress." This list it does not seem necessary to reprint, inasmuch as the names it contains are the result of a complimentary designation, and do not imply that all the persons included have expressed a desire to participate in the Congress proposed. In this list are mentioned several present and past officers of The American Folk-Lore Society; but as the names of these officers have been added without their consent or authority, and as they have not expressed approval of the plan of the Congress, it must not be supposed that the presence of their names on the roll commits them to any responsibility. On the contrary, the majority at least of the members of The American Folk-Lore Society whose names appear will probably be inclined to lend their active coöperation to the Anthropological Congress. It need not be said, however, that such preference on their part will not preclude a desire for the success and usefulness of a separate Folk-Lore Congress, although the plan may not be that which they would have been inclined to recommend.

BIBLIOGRAPHICAL NOTES.

BOOKS.

THE KLAMATH INDIANS OF SOUTHWESTERN OREGON. By ALBERT SAMUEL GATSCHET. (Department of the Interior. U. S. Geographical and Geological Survey of the Rocky Mountain Region. J. W. Powell in charge.) Washington: Government Printing Office, 1890. 4to. Part I. Pp. cvi, 711. Part II. Pp. 711.

In these two magnificent volumes, Dr. A. S. Gatschet presents to us the results of his extensive studies of the Klamath Indians of southwestern Oregon. Pages 201-711 of Part I. are taken up with a detailed Grammar of the language; and Part II. consists of a Dictionary, pages 15-491 being Klamath-English, and pages 499-701 English-Klamath. The value of the information given is increased by the excellent manner in which the author has arranged the great mass of linguistic material which he has accumulated and made available for future reference and study.

Besides this purely linguistic matter, Dr. Gatschet furnishes an "Ethnographic Sketch of the Klamath People" (pp. ix-cvi of Part I.), and "Texts of the Klamath Language," with explanatory notes (pp. 1-197 of Part I.). It is this folkloristic material that more particularly interests us here. Owing to the existence of "a strict law prohibiting the mention of the person or acts of a deceased individual *by using his name*," the Klamath have no historic traditions more than one hundred years old. Regarding their mythology, Dr. Gatschet says (p. xli): "This people belongs to the autochthonic nations of America, called so because they have lost all remembrances of earlier habitats or of migrations. As a result of their seclusion, all their geogonic and creation myths are acting around the headwaters of Klamath River and in Lost River Valley; and the first man is said